



Youth

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A JOYOUS SEASON TO ALL!

Youth . . . The Golden Age of Opportunity

YOUTH

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EDITOR'S CHAIR

Editor's Chair

What has your club done for other's?

At times a club is so busy making money or planning socials that no thought is towards giving someone else a helping hand. It is good to have socials and to make some money for your club but at the same time include in your program plans for which provide thought for someone else.

A fine example of doing charity is well illustrated by a club from Toronto - Our Lady of Perpetual Help U.C.Y. These members visit the mentally sick every month thereby pro-

viding cheer and encouragement to these people. I would like to congratulate this club and may God bless them.

There are many things which a club can do. During Christmas and Easter you can provide some food for a needy family in your parish. Visiting the sick, carolling in hospitals or providing transportation for older people to church or town are a few of the ideas and I am certain that your club will think of many others. Include some project in your future plans.

May Our Infant Child bless you and keep you in His loving care.

May the Blessed

Mother and Child

bring joy to your heart

at this Holy Season

— The National Executive of the
Ukrainian Catholic Youth
Editor of the Youth Magazine

TRADITION DURING CHRISTMAS

Among the Ukrainians where-ever they may be, the most beloved of all festivities is Christmas which covers a cycle of important feast days, ending with the Jordan (Epiphany) holidays. Christmas Eve, centering around family and agricultural modes of life, is very colorful, being the most important part of Christmas. Its main feature is the evening meal called "Holy Supper" (Svyata Vechera) in literal translation. According to custom, all members of the family should be home that night for a family reunion.

The supper on Holy Night differs from other evening meals, having twelve Lenten dishes, symbolic of the twelve Apostles who gathered at the Last Supper. The dishes are prepared with a vegetable shortening or cooking oil, omitting all animal fat, milk and milk products because Christmas is preceded by a period of fast which ends on Christmas Day after midnight or morning church service. The day of the Christmas Eve is a strict fast in commemoration of the hardships endured by Mother Mary enroute to Bethlehem.

The table sat according to time-honoured custom, is first strewn with a small handful of fine hay in memory of the Christ Child in a manger, and over it is spread the very best tablecloth adorned with native embroidery. Bread (Kalach), symbolizing prosperity, constitutes the central table decoration. Three round braided loaves are placed one on top of the other with a candle inserted into the

top loaf, and the bottom loaf encircled with tiny twigs of evergreen. Candles on both sides of the loaves complete the table decoration. If a member of the family died during the year, a place is set for him in the belief that the spirit of the deceased unites with the family on that magic Holy Night. A lighted candle is always placed in the window as an invitation to any homeless stranger, or perchance a lost soul, to join the family in celebrating the birth of Christ.

Prior to the evening meal a spoonful of each dish is mixed into the feed of the domestic animals, because animals were the first creatures to behold the new born Christ.

The first star in the eastern sky announces the time for commencement of the meal. It is the children's duty to watch for the star. Each member of the family, dressed in holiday attire, awaits the customary ritual opening. This is done by the master of the household who brings a sheaf of wheat called "did" or "idukh" (grandfather), a symbol of the gathering together of the clan, and greets his family with traditional salutations, expressing joy that God has favored them with good health and general well-being. The sheaf is placed in the corner of the dining room, and remains there until New Year when it is taken out and burned. In the cities this tradition has been modified, and the sheaf is replaced with a few stalks of wheat which are placed in a vase, or they may be used as a table decoration.

Members of the family and servants gather around the table. The meal begins with the Lord's prayer and then a thanksgiving grace appropriate to the occasion. The first and indispensable dish is Kutya, a preparation of cooked wheat dressed with honey, ground poppy seed, and sometimes chopped nuts. This ritual dish, of a very ancient origin, has survived hundreds of generations without losing its importance in the Christmas festivity. It starts the meal in a ceremonial invoking God's grace, and greets the family with the traditional Christmas greeting: "Khrystos Rodyvsya!" (Christ is born), to which they all reply in unison: "Slavim Yoho!" (Let us glorify Him). Following this ritual everyone must partake of the Kutya, if only but a spoonful. The exact meaning of dutya has been lost. However, scholars of folklore generally believe that originally it symbolized a spiritual clan unity of all living and deceased members. Agricultural prosperity may have been a secondary symbol.

Kutya may be followed with an appetizer of pickled herrings or pickled mushrooms, or with a serving of borsch, after which comes one or more preparations of fish and various other traditional dishes, ending with a dessert of stewed dried fruit, or fruit varenyky, and the Christmas pastries and nuts. Everyone must have at least a small serving of each dish.

After the solemn meal, the family joins in singing Christmas carols and general merry-making. There is no visiting on Christmas Eve with the exception of bringing Yuletide greetings and some of the supper dishes and pastries to the grandparents. It is strictly a family evening. There are many beliefs and superstitions connected with the Christmas Eve ce-

lebration which are no longer observed.

Soon after midnight, or at early dawn, the family attends a special Christmas service enriched with beautiful choral music. In the afternoon of the Christmas Day, continuing late into the night and through the following days, organized groups of carollers visit homes, singing ancient and modern carols, bringing traditional Yuletide greetings, and soliciting funds for worthy causes. This is the general modern practice wherever the Ukrainians may be. In the old country carollers carry a large star of Bethlehem, or a miniature manger (Wertep) with hand-carved wooden figures on it, or they may present short skits with members of the group dressed in appropriate costumes for their parts. There may be a heralding angel, the three kings, the shepherds, and perhaps a comical character for a touch of humor. This custom is not practised in Canada.

A comparatively recent adaptation in Canada is the Christmas tree and gift giving. In the Ukrainian tradition St. Nicholas's Day is the occasion for a richly adorned "yalynka" (Christmas tree) and gifts. This custom is still observed in the old country.

New Year is another feast rich in traditions which are gradually passing away in Canada. About the only custom that still remains is visiting home by young children who bring New Year's greetings, recite verses, and then scatter a few grains of wheat or other seed over the floor as a symbol of good luck and general prosperity for the coming year.

The Feast of Joran brings the Christmas cycle to a close. The evening prior to this holy day is observed in the same manner as Christmas Eve but with less solemnity. The main

feature of the Feast of Jordan is anseveral of which have been tranlated impressive church service and theinto English, but the best known of blessing of water, commemorating the them all is "The Carol of the Bells" baptism of Christ in the Jordan River Pre-Christian in origin, these New by St. John the Baptist. In Ukraine Year carols are the oldest folk poet- this ceremony is held on a nearby ry and songs.

river or a creek where a large cross of ice blocks is set up. Woman carolers visit homes during these holidays singing New Year carols (schedrivky)

From Traditional Ukrainian Cook-
ery
by S. Stechishin

THE WORLD IN THE TIME OF JESUS

by Michael Shykula
Press Chairman of 'Ottawa U.C.Y.

All of us know, or should know, the teachings of the Catholic church. From our earliest youth we have been instructed in our faith.

But what do we know about the world in which Jesus lived? Probably very little. This is an attempt, in a few words, to describe something of Palestine.

When Jesus was born, Palestine had just come under Roman dominion. The Romans, an aloof, administrative group had nothing more than a regulatory feeling concerning the Jews. As a result hearts were hardened towards each other's nature and culture. The inevitable resulted - - social tumult.

When Herod the Great died he divided Palestine among his three sons. Augustus Caesar, ruler of the Romans, assigned Judea, Samaria, and Idumea to Archelaus; Galilee and Perea to Herod Antipas; and the region north of the Lake of Galilee to Philip.

Archelaus was not given outright control of his district. Caesar, not trusting him, retained some control over the territory. His fears were well

founded. After nine years of incompetence and brutality, Archelaus was banished and a Roman official called a procurator took his place.

Most of the procurators were interested only in making enough money to retire in comfort to Rome. They attempted some control over the Jewish religion by various means. For example, by keeping the robes of the high priest, and releasing them only for ceremonies. They could control the appointment of the high priest by signifying to whom they would release the robes.

They even tried to introduce shields bearing the image of Caesar, but the Jews ptested strongly and the procurators did not insist.

In Galilee conditions were somewhat better. Here Jews were almost outnumbered by Greeks, Phoenicians, Syrians - - collectively known as gentiles.

But the Jews became disturbed when Herod Antipas began making their key towns into Greco-Roman cities. To make matters worse, the Jews had to foot the bill. They did

this by paying taxes on goods imported and exported, and even on those shipped from farm to farm. In addition they paid onerous salt taxes and tolls at bridges and harbours. In a sense they were paying for their own subjection.

Hostilities finally broke out into an insurrection. Judas, a Galilean, formed a party called the Zealot party which organized a rebel army. Their motto was: "no God but Yahweh, no tax but to the temple, no friend but the Zealot."

The Romans crucified several thousand Zealots in an attempt to stamp out the movement. At least one of Jesus' Apostles, Simon the Zealot, had been affiliated with the movement. Another, Judas Iscariot, may also have been connected with the party.

The Pharisees, the largest party in

Galilee, stayed away from violence. Led by the scribes and rabbis, they realized that their hopes lay in unified leadership.

They lived as closely as possible according to tradition. Being absolutely scrupulous in religious practices, they looked down upon the Jews who did not follow these practices to the letter. They said they were impure and could not be considered pious.

However, many of the devout common people felt sure one could be devotional, deeply religious, without following the traditions of the elders. It was to this group that Jesus' parents belonged.

This was the situation in Palestine shortly after Jesus was born. It was the world on which He was, in a short while, to have such a profound effect.

A motorcycle policeman stopped a pedestrian for jaywalking.

"Buster, watch your step" said the officer as he gave the offender a ticket. "You get three of these in a year and we take away your shoes!"

* * *

A business man thought his staff was rather lazy and indifferent, so he pinned up the following notice:

"Bread is the staff of life, but that is no reason why the continual loaf."

* * *

Adolescence is that period when a youngster apologizes to his friends for having old-fashioned parents!

* * *

One form of advertising that is usually a liability instead of an asset is that done by a person blowing his own horn.

Mrs. Smythe: "I always do better after a good hard cry."

Mrs. Smith: "So do I. It sort of gets things out of your system."

Mrs. Smythe: "No, it doesn't get anything out of my system, but it does get things out of my husband."

* * *

A lady motorist was driving along a country road when she noticed a couple of repairmen climbing telephones.

"Fools!" she exclaimed to her companion, "they must think I never drove before."

* * *

Lady (visiting mink ranch): How many skins do you get from each animal? Farmer: Only one, lady. If we skin 'em twice, it makes 'em nervous!

'THAT'S CORNELL, BROTHER !

by Cornell Popyk
of St. John the Baptist UCY
Ottawa

The Beatnik's Nite Before Christmas

'Twas the night before Christmas and
all through the pad,
Not a hip cat was swinging and that's
nowhere, Dad!

The stove was hung up in that stock-
ing routine,

Like maybe the fat man would soon
make the scene.

The kids that fell by had just made
the street;

I was ready for snoresville - - man,
was I beat!

When there started a rumble that
came on real frantic,

So I opened the window to figure
the antic.

I saw a slick red that was making
fat tracks,

Souped up by eight ponies all wearing
hat racks,

And a funny old geezer was flipping
his lid,

As he told them to make it and man,
like they did.

They cleared the chute, making time
like a bat,

Turning the corner in eight seconds
flat.

They parked by the smoke stack in
bunches and clusters,

And Chubby slid down, coming on
like Gang Busters.

His threads were from Cubesville and
I had to chuckle,

In front, not in back, was his ivy
league buckle.

And the mop on his chin had a but-
ton down collar.

And with that red nose, Dad, he look-
ed like a baller.

Like he was the squarest, the most
absolute,

And let's face it, who cares, when
he left all that loot.

He laid the jazz on me and peeled
from the gig

Wailin' have a cool Yule man, later
like dig!

An old timer watched couples danc-
ing at a Twist party and sighed "Well
if that doesn't bring rain, nothing
will."

One way to tell the old-fashioned
housewife from the modern one is that
one has burned fingers, the other has
frost-bitten fingers.

We think the Docs wear a mask
durin' an operation so if it's a failure
they won't know who done it.

The chap who chewed up a ten dol-
lar bill on his deathbed said, "Who
says I can't take it with me".

Folks who brag on themselves are
bores, if they brag on you they're in-
teresting.

A lot o' bad drivin' is done because of nagging and necking.

If right you can't afford to fuss, and if wrong, what's the use.

Everybody's impressed by the phone company spending \$3,000,000 on Telsar. Why, they make more than that from teenagers on a rainy Saturday.

"If those Communists ever shouted 'Workers, Arise!' in America - everybody'd rush out for the coffee break.

Love shines best when th' porch light is out.

Card playing is no more expensive than any other game where you hold hands.

Life's 6 sweetest words - "I love you" - "Enclosed find check."

We hear that the Astronauts attended a screening of the film comedy, "One, Two, Three," For their benefit it was retitled "Three, Two, One."

News of Edmonton Diocese

CALGARY U.C.Y. RE-ORGANIZED

Calgary U.C.Y. Re-Organized

The Calgary UCY was re-organized by Ernest Wolski in the spring of 1963. The present executive consists of President: Ernest Wolski, Vice President: Peter Nassichuk, Secretary: Mary Sachaluk, Treasurer: Vivian Misura, Fifth Member: Myron Nazarko, Press Correspondent: Jerry Politylo, and Spiritual Director: Father B. Martynuk. At the present the Club has thirty members.

It has become a policy at our meetings to carry out group discussions pertaining to our religion, church, culture, and club. These group discussions have proved to be quite popular with the members.

In an effort to raise funds for our Club, films are being presented regularly. Our first film "The Sword and the Cross" was shown in October and as most first attempts it stood on shaky ground.

Our first Communion breakfast, held on November 3, was well received with twenty-two members attending. Father Coyle, a teacher from St. Mary's Boy's High School, was the guest speaker. In his talk he stressed the objectives of the first and present Ecumenical Councils. It is our hope to have a guest speaker at all future Communion breakfasts which are held the first Sunday of each month.

The seven Calgary members who attended the UCY Convention in Edmonton on November 9 and 10 agreed that the speakers brought to light many points which could be applied to our UCY. Everyone thought the Convention was a success and had a most enjoyable time.

Calgary Reporter

‘YOUTH AND OUR CHURCH’

THEME OF EDMONTON DIOCESE CONVENTION

by Alexandra Nakonechny,
Press Chairman, Edmonton Diocesan
Executive

“Youth and Our Church” was the theme of the U.C.Y. Convention which was opened on November 9, 1963, at St. Basil's Parish Hall. Delegates were present from Calgary, Carvel, Borschiw, Myrnam, Mundare, Jasper Place (a newly formed club), St. Basil's Srs. and Jrs., and St. Josaphat's Srs. and Jrs. John Kowalchuk, Diocesan President, acted as Chairman for the first half of the convention.

Father Greschuk Gives Opening Remarks on “Youth and Our Church”

Father Greschuk opened the convention with a prayer, and gave a few words on “Youth and Our Church”.

Father reminded us of the two objectives of the U.C.Y., namely: (1) to organize and centralize the Ukrainian Catholic Youth of Canada, and (2), to develop Ukrainian Catholic Youth into their cultural heritage.

This year we are commemorating the 25th anniversary of the U.C.Y., and as we look back on the past 25 years we can see that most of the emphasis has been placed on the first objective. However with the present trend toward specialization in everything, we as Catholics must become experts in our religion. Father stressed that the aim of our club should be to give its members a greater knowledge of the Church, the Church's role in the world, and our role as Catholics within the Church.

Father Greschuk concluded by giving his sincerest wishes for the success of this convention.

Diocesan President Welcomes Group

John Kowalchuk, President, welcomed the delegates from the various clubs. He stated that in the past we have run into problems and complications with the clubs. He hoped that through this convention many of these can be ironed out. Much closer cooperation between clubs is needed. Mr. Kowalchuk stated that the executive hopes to visit many of the country points in the very near future.

Minutes and Treasurer's Report

Sharon Pappe, Recording Secretary, read the minutes of the last convention.

Due to the resignation of the Treasurer, a complete and up-to-date Treasurer's report could not be given at this time. The President gave an approximate financial standing of the club and stated that the books will be audited shortly.

Father Skarok Urges Group to Meet Their Challenge in Life

The Chairman introduced Father Skarok, Spiritual Director of the Obnova Club and Director of St. Josaphat's Institute for Boys, who spoke on “The Benefits of Belonging to Church and Club”.

After welcoming the group Father gave a short history of the Ukrainian people, and the tremendous progress they have made in Canada during the past 70 years. These pioneers have given us great institutions, presses, schools, Catholic churches, orphanages and great men. Let us always remember this and be very proud of it.

Father Skarok then spoke on the importance of our Ukrainian rite, stating that during the years the Popes have always stressed that there be a variety of rites but a unity of faith. He quoted Pope Urban VIII as saying "Oh my Ukrainians, I hope that the East will be converted by you". Therefore it seems that we as Ukrainian Catholics are destined to play a great role.

Father then went on to say that U.C.Y. members must have a challenge in life. Life in itself is a challenge, and if we live it the way God intended us to, then we are meeting our challenge. Learning more about our faith should be a challenge to us. Whenever we accept a challenge there is a risk involved, but if we have something good to work for it is better to try and fail, then never to have tried at all.

Youth has all the weapons (energy, youth, enthusiasm, etc.) necessary to meet the challenge. Let us use these weapons and with God's help we can make great accomplishments.

Discussion

After thanking Father Skarok for his interesting talk the Chairman commented that since the pioneers have left us with Churches, halls, and other institutions, youth has a challenge to keep these Churches and institutions in use. Therefore, how are we going to help to bring our youth to Church?

An open discussion followed with many good ideas being brought out, some of the more noteworthy being as follows:

Father Skarok suggested that we begin with ourselves. When we ourselves become active within the Church, we will be setting an example which others will follow.

Mr. Mike Hawrylecko stressed that we should not only concentrate on ourselves, but on the younger children in the parish, who 10 years from now may be discussing the same problems as we are today. We must try to get these young ones, e.g. organize them, put Ukrainian literature into their hands. In this way we will solve their problems, the problems of the U.C.Y. 15 years from now, as well as our own problems.

Reports and Grievances

Mr. Ted Tyrkalo, acting Chairman, asked the delegates for a report on their club's activities and for grievances, if any. The local clubs appear to be quite active, participating in Communion breakfasts, films, sports, Ukrainian dancing, learning Ukrainian history, visiting hospitals, etc. Ernest Wolsky, President of the Calgary U. C.Y. club, reported that their group held an open house, to which the parents were also invited. The meeting, conducted in Ukrainian, was followed by a social in which the parents also participated. This event was very successful, and also served as a form of publicity.

Local clubs also reported several grievance, as well as problems they were having.

(1) Lack of communication between Diocesan executive and locals.

(2) No membership cards received at some locals last year.

(3) Youth magazine paid up but members are not receiving same. Also the magazine is never out on time.

(4) Difficulty in holding group's attention during meetings.

(5) Indifference within the club.

(6) Members from country clubs move into the city, but do not join the city clubs. (In this regard it was suggested that the country clubs send in to the Diocesan executive the names and addresses, if available, of any prospective members who are moving or have moved into the city.)

The President discussed the grievances and problems briefly. He requested that all mail to the Diocesan executive be addressed care of St. Josaphat's Cathedral, 10825 - 97 street, Edmonton (new address). He also asked that 4 copies of the membership list be made up, 1 copy to remain with the local club, and 3 copies sent to the Diocesan, two of which will be forwarded to the Youth Magazine.

A City Detective Speaks

Mr. Mike Hawrylecko, a detective with the Edmonton police force, also past member of St. Josaphat's U.C.Y. and Diocesan executive, spoke on "The Results of Non-Participation of Church and Club by Youth." He remarked that at present we are entering and going through the finest phase of our life and that we should not under-estimate our potentials. Our pioneers, who did not have the opportunities, nor the education that we have, have left us so much. Fifty years from now our children will be looking back at what we, the pioneers, have done.

Mr. Hawrylecko went on to say that no matter what field we enter into, we should never forget our own language. He gave us an example

from his own field, where people in trouble come to the police department for help and cannot explain themselves. This is true in any field and we as Ukrainians can help our own people by speaking to them in Ukrainian.

Mr. Hawrylecko spoke on some of the problems he has encountered in his work. He stated that all criminals have one thing in common, "they have no appreciation of anything beautiful - no appreciation of God". When a child grows up without a God it is hard to instill God in him at an older age.

Mr. Hawrylecko urged that we try to improve ourselves, and by our examples show the younger people where they are headed. If we try to bring up our children like the clergy have started to, there will be no chance of them becoming delinquents. He also urged that we do not discourage our children from entering the religious life.

Diocesan Plans to Award a Scholarship

Mr. Walter Sowiak, who held the position of Diocesan President several years ago, spoke on the possibility of the Diocesan starting up a Scholarship for students who are members of the U.C.Y. It was during Mr. Sowiak's term that this idea was initiated, although nothing concrete had been done at the time. However, recently Mr. Sowiak approached the present executive with the hopes that this may finally become a reality.

Mr. Sowiak stated that money to start this can be made available with no difficulty, and can be left in trust with the Bishop. Besides helping some Ukrainian Catholic students to obtain a better education, this would also serve as good publicity for the U.C.Y.

The executive is presently working on this, and will be contacting several members of the Edmonton Separate School Board for assistance in setting up such a scholarship. Local clubs will be notified as soon as this project is completed.

Mrs. Cathy Chichak Speaks on the "Confraternity of Christian Doctrine"

Mrs Chichak stated that many of us seem to shy away from any discussions about our faith, because we are afraid that we will make an honest effort to learn more about our Catholic faith and Ukrainian rite. This is where "Confraternity of Christian Doctrine" or better known as C.C.D. groups, can be very beneficial. Mrs. Chichak defined C.C.D. as organization of small groups in a parish to study christian doctrine".

Following is some information and helpful tips on starting such a group:

(1) We need (i) a leader, who will direct the group and help carry out the plans; (ii) a secretary to keep brief notes on what is being discussed; and (iii) a Spiritual Director, to assist in answering any questions which the group was unable to answer. (It is not necessary for the Spiritual Director to be present at all these discussions.)

(2) Each group is to consist of not more than 6 people, thus ensuring more individual participation.

(3) A program should be set up to be followed for a certain number of weeks. Don't make meetings too lengthy as this may tend to become boring. Study material is available for as low as 10 to 25 cents per pamphlet.

(4) Meetings may be held in your own homes. This is a wonderful way in which to visit with your friends and at the same time accomplish something valuable.

(5) Meetings should be opened and closed with a prayer. Before each discussion a brief resume from the week before should be given. After the meeting a certain amount of homework should be assigned so that one can read through and prepare himself for the next meeting.

President Urges Clubs to Undertake a Church Census

John Kowalchuk stated that in any business one must have a good record to find out what his potential is. It is just as important for a parish to have a complete record of its parishioners as well as prospective parishioners. Youth can play an important role in the parish by visiting the parishioners. There are many young people, who upon leaving the country clubs seem to lose themselves in the city. By visiting homes we may be able to find some of these people and bring them to the Church and Club. We can also encourage non-practising Catholics to come back to the Church.

John urged that the clubs make an effort to get a complete record of Ukrainian Catholics within the parish, and try to encourage them to become active members in the parish.

A Better Method Being Devised For Judging Clubs for the Local Diocesan Trophy

Mr. Ed Marchak presented a tentative method of judging clubs for the Diocesan trophy. He first explained that there are two trophies, (1) National Trophy — given out every two years at the National Convention and, (2) Local Diocesan Trophy — given out yearly. The latter is the one we are concerned with presently.

He stated that country clubs feel that they do not have as good a chance to win the trophy as the city clubs do. In

order to remedy this he suggested a system whereby each club would be pro-rated according to the number of members they have compared to the number of parishioners. The executive will work on this further, and locals will be contacted and given full details.

Silver Anniversary Ball

On Saturday night U.C.Y. members past and present, gathered at the Club Embassy for a gala evening of dancing and dining.

The Silver Anniversary Ball was the first U.C.Y. Alumni gathering to be held in the Edmonton Diocese, and it was a big success, with over 130 people in attendance. We were also honored to have Fr. Greschuk, Fr. Isadore and Fr. Skwarok with us.

The major portion of the evening was spent dancing to the music of Ted Tyrkalo's Band, the Starlighters, and visiting with friends. Friends who had not seen each other since they were married and left the club perhaps as long as up to 20 years, had the opportunity to get together and reminisce about old times. Present youth members had an opportunity to meet with past members.

Walter Hys was historian for the night and brought out many amusing incidents from "the good old days."

Ted Tyrkalo and Ernest Wolsky, president of the Calgary U.C.Y., alternated during the evening as master of ceremonies. At one point Presidents, past and present, were asked to promenade around the floor and introduce themselves.

At 11:30 p.m. the group began to line up for a smorgasbord dinner. After the dinner and a few singsongs

the group dispersed, well satisfied and looking forward to the next alumni gathering, which will be bigger and better than ever.

Youth Receives Holy Communion on Sunday, November 10th

To commence the second day of the convention members attended a Communion and Breakfast at St. Josaphat's Cathedral, which was held in honor of St. Michael, our patron saint.

Breakfast was opened with a prayer by Father Greschuk.

The President welcomed the group and introduced head table guests and club presidents:

Fr. Isadore, Spiritual Director, St. Basil's Sr. and Jr. U.C.Y.

Fr. Greschuk, Spiritual Director, Diocesan Executive and St. Josaphat's Sr. and Jr. U.C.Y.

Mr. Jim Bateman, Guest Speaker
Pauline Fediow, Corresponding Secretary on Diocesan

Len Proskow, President St. Josaphat's Sr. U.C.Y.

Mike Iwanyk, President St. Josaphat's Jr. U.C.Y.

Betty Lasoway, President Mundare U.C.Y.

Albert Iwanshiw, President Myrnam U.C.Y.

Joe Osadchuk, President Borchiw U.C.Y.

Father Isadore gave a few words, urging greater unity between U.C.Y. Clubs.

Mr. Bateman Speaks on the Importance of Laity Taking an Active Part in the Church.

Mr. Jim Bateman is a member of the Junior Chamber of Commerce, and the Knights of Columbus.

Mr. Bateman stated that in today's changing times it is increasingly important to give more of ourselves to our church. Following are several examples showing us how we can become more active:

(1) Home and School Association — become aware of what is going on in education and Catholic schools.

(2) Form discussion groups — suggested topics for discussion:

(A) Bible

(B) Mass

(C) Catholic faith

(3) Sunday School — start Sunday School for children with ourselves as teachers.

4) Special Services — decorate church for special days, or have a procession, thus getting more people to attend Mass that day.

(5) Organize Retreats

We can also become more active outside the Church by:

(1) We can identify ourselves as Catholics. Be proud of our religion, talk about it to others, especially to non-Catholics.

(2) Show enthusiasm about our religion. Don't be afraid to start the subject of religion, and do take time to explain your religion to others.

Mr. Bateman ended with the following thought — "a lot of little people, doing a lot of little things, in many little parishes, will find the answer to a lot of the greater problems we have now."

Delegates Reconvene for the Final Part of the Convention

At 12 noon the delegates reconvened in St. Josaphat's U.C.Y. Room to draw the convention to a close. Several topics from the day before were re-

viewed and the course of action finalized. Following are conclusions arrived at:

(1) Point System for Diocesan Trophy — Diocesan executive will work on this and draft a plan to send out to the locals for further ironing out.

(2) C.C.D. Groups — Diocesan Executive will prepare a program for the country clubs which they may follow in organizing and running their discussion groups. Delegates were asked to check with their clubs to see whether the Club will purchase the pamphlets necessary for the classes, or whether these will be purchased by each individual.

(3) Ukrainian Language — U.C.Y. members should try to promote the teaching of Ukrainian language in high schools. Several locals were having problems getting Ukrainian language made available to them in their schools. It was suggested that the students and parents get organized and speak to the principal and school board. The Diocesan executive will end out a letter to all Clubs urging them to promote Ukrainian language in high schools. This may help the students in approaching the principal in this regard.

(4) Scholarship — Diocesan executive will arrange a meeting with several school board members to draw up a program for awarding Scholarships. Locals will be notified when this is finalized.

(5) Church Census — A special effort should be made to campaign for members (especially by city clubs). Also a little more effort can be put into meeting prospective members after Mass.

(6) Youth Magazine — Locals were asked to send in more articles to the Youth Magazine. Spiritual Directors

should be urged to submit articles.

(7) Miscellaneous — President stated that membership cards were available. Also anyone wishing crests or pins may obtain same from Diocesan executive. President also asked that locals send in the names and addresses of their executive.

In conclusion the President extended his sincere thanks to all delegates for attending. He hoped that through this convention the delegates will return to their locals with a greater enthusiasm and a better understanding of the tasks before them.

News of Winnipeg Diocese

UKRAINIAN CATHOLIC YOUTH OF MANITOBA DIOCESAN CONVENTION

November 16-17 1963

The registration of delegates took place at the Ukrainian Catholic Council, 418 Aberdeen Ave. The opening prayer was given by the Very Reverend Father V. J. Bozyk, Chaplain of the Diocesan Executive. Dan Labay Diocesan President, gave his welcoming speech to all the Delegates.

The minutes of the 1961 Diocesan Convention, were read by Pauline Labay. Reports were heard from the following local clubs; St. Nicholas, Holy Trinity, Blessed Virgin Mary Jr., Blessed Virgin Mary Sr., St. Michaels, St. Vladimir and Olga, St. Anne, Holy Eucharist, Holy Family, Holy Ghost, St. Josaphats St. Joseph's, and St. Peter and Paul. The out-of-town clubs heard from were as follows; Shoal Lake, Mountain Road, Oakburn, Dauphin, Fisher Branch, Brandon, and Portage la Prairie. We were happy to see the number of delegates that did turn out, but we are sorry that every club in Manitoba could not be represented at the Convention.

The Nominating Committee was appointed, with the following on it; Ray Labay, Tom Syrota, Pat Demchuk,

and Larry Danko. The committee was presided over by Father Bozyk, and Dan Labay.

At 12 noon the delegates adjourned for a hearty meal at the Hilton Restaurant.

Problems Discussed - Should "Initiation" Be Held On St. Michael's Day?

The afternoon session took place at St. Josaphat's Auditorium. The opening prayer was given by Father Bozyk and he also gave a small talk on how the stronger youth clubs should help and support the smaller clubs, the establishment of Regionals, and the appointment of a good Organizer. Later on the delegates asked some questions dealing with problems in their own clubs. Some of these questions were: How to get more youth out to meetings, and how to keep them there, whether or not to allow Non-Catholics to attend certain Youth functions, and whether or not to make St. Michael's Day the initiation day for all Youth who wish to become members of the Ukrainian Catholic Youth Organization. These problems were just a few, and I'm sure there are many more. If you are having problems in your

YOUTH ATTENDING MANITOBA CONVENTION



club, be sure to write to the Diocesan Executive 418 Aberdeen Avenue, Winnipeg 4; that is the reason we are here to help you with your problems.

To help solve some of the problems brought up, Father Bozyk broke the delegates up into groups with one chairman to each group. It was very interesting, especially the answers to some of the problems. A summary of the answers will be compiled shortly by our Executive and sent out to all Youth Clubs. After this enlightening discussion period, we adjourned for a short break.

1964-66 Executive Elected

After the break the announcement was made by the nominating committee of the new 1964-1966 Diocesan Executive. Father Bozyk made the following announcement.

President: Dan Labay (2nd con. term)

Vice-President: Larry Yakimovich

Treasurer: Don DeSanko

Secretary: Unfilled

Corresponding Sec: Dolores Stach

Press Chairman: Russ Swatek

Fifth Member: Rudy Koral

Social and Sports Chairman Steve Zegalski

Educational-Cultural Chairman: Oleh Bodnar

Auditors:

Sandy Nazar - Fisher Branch

Joseph Standnyk - Shoal Lake

Mike Lazarouski - Mountain Road

The afternoon session ended in the accepting of the new Diocesan Executive, by poll, and Father Bozyk closed the session with a prayer.

Very Reverend P. Romanyshyn and Mr. N. Derkatch Guest Speakers at Banquet

The evening festivities started with a wonderful banquet prepared by the

ladies of the St. Josaphat's Parish. The atmosphere of the surroundings added greatly to the Banquet as the dining hall was pleasantly decorated and everyone dined by soft candlelight. At the Banquet we were very fortunate to have two wonderful guest speakers. We were honoured to have the pastor of St. Josaphat's parish, the Very Reverend P. Romanyshyn. Our other guest speaker was Ned Derkatch, formerly of the Oakburn U.C.Y., now teaching in Stockton Manitoba. Mr. Derkatch donated his time to come especially for this occasion and his efforts were greatly appreciated by everyone. His talk was greatly enjoyed by all present.

Tremendous Increase Towards Youth By Manitoba U. C. Y.

Dan Labay then introduced last term's executive individually and mentioned how each one of them donated much time and effort in doing a tremendous job for all of us. It was through their efforts that Manitoba's U.C.Y. had been placed back in the spotlight throughout Canada. He then thanked each and every U.C.Y. member in Manitoba who through their combined efforts made it possible for Manitoba to be first place in Canada for Youth subscriptions and membership cards. This is quite a jump from 2 years ago when we were in last place. He closed off by thanking everybody for coming and making this convention such a success.

Father Bozyk spoke, and closed the banquet with a prayer. Immediately following the Banquet everyone posed for a group picture.

The dance following the Banquet was enjoyed by all, because for some



1964 - 1966 Manitoba Diocesan Executive

FRONT ROW (l. to r.) Rudy Koral, Sandy Nazar, Dan Labay, Rev. Father V. J. Bozyk, Larry Yakimovich, Dolores Stach, Russ Swatek.

BACK ROW (l. to r.) Mike Lazarowski, Joseph Stadnyk, Pauline Labay, Gail Swatek, Steve Zegalski, Oleh Bodnar.

MISSING: Don Desanko, Verna Desanko.

of us it will be the last dance until after Advent. We were entertained by the very versatile music of the Oregons.

Mr. Kormylo - Guest Speaker At Communion Breakfast

On Sunday morning the Youth participated in Mass and Holy Communion, at St. Josaphat's Church. The Mass was Celebrated by Father Romanyshyn. After Mass, we had a Communion Breakfast in the basement of the Church. At the Breakfast we were honoured to have as guest speaker, Mr. Kormylo, a teacher at one of our larger High Schools. He gave us a talk on what he called "Catholicity". It was a very enlightening talk, and I'm sure that it left a definite imprint with us. After his talk our President Dan Labay gave his farewell speech in which he thanked everyone for attending this convention and making it such a success. He especially wished that he could see each and every one of the people that attended this convention back in two years time for the next Diocesan Convention.

Special Thanks Given

We would like to take this time to thank everyone who helped to make the Convention a success. It could never have been done without your help. We add a special thanks to Father Romanyshyn for donating his Parish facilities, hall, and church. A special thanks also goes to the ladies of St. Josaphat's Parish Women's League for all the time and effort they took in preparing such a wonderful Banquet and Communion Breakfast for us.

Last but not least, we would like to thank our Spiritual Director Father Bozyk, for all the time, guidance, and support he has given us these

past two years to help us in our work.

Russ Swatek,
Press Chairman,
U.C.Y. of Manitoba Executive.

WINNIPEG REGIONAL CONVENTION

October 27, 1963

Father Rudachek - Guest Speaker at Communion Breakfast

The annual Regional Convention was held on Sunday, October 27th, 1963. The Corporate Communion Breakfast and Mass preceding the Convention were held at the Blessed Virgin Mary Church. Both the Mass and Breakfast were well attended by the Youth of Winnipeg. Father Rudachek, priest at B.V.M. Parish, was the guest speaker and spoke to the Youth on morals and stressed the fact that the Convention was held on the Feast Day of Christ the King. The Youth enjoyed the talk and Mr. Ray Labay, Regional President, thanked Father Rudachek for his speech and he also thanked the Women's League for the wonderful Breakfast, consisting of Ham, Eggs, Rolls, Juice, and Coffee. The meal was enjoyed by all.

Discussions and Guest Speakers Enlightened Members

The Sessions of the Convention were held in the Blessed Virgin Mary Parish Hall. The Chairman of the Convention, was Mr. Brownie Kaczor, National President. Spiritual Director of the Regional Club, Father Kulba, was also present. Members representing the Knights of Columbus, Mr. Bill Stroich, Mr. Ed Swiecicki, and Mr. Ed Stanko were also present. Mr. Dan Labay, Diocesan President, Mr. Ray

Labay, Regional President, and his entire executive, and various members of the Clergy were also present. Eleven parishes were represented. Those being: St. Anne's St. Joseph's St. Josaphat's, St. Vladimir and Olgo, Holy Eucharist, Blessed Virgin Mary Senior and Junior, Holy Ghost, Holy Family and Holy Trinity from Gonor, Manitoba. Members of the clergy addressing the delegates were Father Dobriansky, Father Baran, Father Rudachek, Father Kulba, and Father Darewych. Many topics were discussed with a view to assisting the youth in their problems at the various local Clubs. A new slate of officers for the coming 1963-64 Season was elected and a number of very important resolutions were discussed and approved by all present. Ukrainian Culture was one of the outstanding topics discussed and Mr. Michael Buyachek, one of the spectators at the Convention voiced his views of the importance of this topic. The last Session ended at 5:45 p.m.

Trophy Awarded to Holy Family Parish.

The Convention was completed by a dinner and dance held at the Club Copacabana. Members of the Knights of Columbus presented the trophy for the best club report to Holy Family Parish. Mr. J. Nowosad spoke to the youth who enjoyed his talk which was based on building good character. The dinner was delicious and the orchestra provided good music for those who wished to dance. All in all, those present will agree that this 1963 convention surpassed all previous conventions and has inspired the U.C.Y. of Winnipeg to plan functions in the future which will promote a greater unity among all Ukrainian Catholic Youth Clubs in Winnipeg.

Winnipeg Regional 1964-1965 Executive President - Ray Labay (re-elected for 2nd term)

Vice-President - Dolores Stack
Secretary - Judy Daniels
Treasurer - Lawrence Danko
Fifth Member - Carol Doroz

News of Toronto Diocese

TORONTO DIOCESAN CONVENTION

Role of the U.C.Y. as Expressed by His Excellencies

The first session of the Diocesan Convention of the U.C.Y. of Toronto Eparchy was opened on Saturday, August 31st, 1963, in the Alberta Room of the Royal York Hotel in Toronto at 10:15 a.m. This was following a low Mass at St. Nicholas Parish at 8:00a.m., and registration at the Alberta Room.

Reverend Father P. Hrabec, OSBM, Diocesan Spiritual Director, opened the session with a prayer. The vice-presi-

dent, Eugene Dziuba, introduced the guests.

His Excellency, Bishop I. Borecky and His Excellency, Bishop A. Roborecky of Saskatchewan, were present at the opening of the session. They stressed the important role of the U.C.Y. in Catholic Action, the Ukrainian language and the widespread knowledge of the Ukrainian Catholic Church and our Rite, also expressing their best wishes on the success of the Convention.

NEW EXECUTIVE ELECTED

The session chairman presented the slate of officers of the Diocesan Executive for 1963-1965.

President: Mr. Bill Bochar, O.L.P.H.

Senior U.C.Y., Toronto

1st Vice-Pres: Mr. Nick Serba, St. Basil's U.C.Y. Toronto

2nd Vice Pres: Mr. Allan Karabonik, Ottawa

3rd Vice Pres: Mr. Morris Sadvorny Hamilton

Recording Sec: Miss Irene Myrowych,

OLPH Senior U.C.Y., Toronto

Corresponding: Miss Helen Kostyrka,

OLPH Senior U.C.Y., Toronto

Treasurer: Miss Pat Krysak, St. Basil's U.C.Y., Toronto

Fifth Member: Mr. Michael Stefanyk

Holy Eucharist U.C.Y., Toronto

Points of Discussion

1. To re-establish a regional executive in Toronto and Montreal and establish a new one in Niagara area.

2. To continue publishing the Messenger, which is printed by the Diocesan Executive.

3. To continue the Diocesan Executive visits only to the extent that they will not infringe upon the duties of the Regionals.

4. That the U.C.Y. Leadership Courses be continued.

5. That the Ukrainian Language be spoken at least for part of each local meeting, if possible

6. That we have periodical Rallies at different regions, namely Hamilton, Ottawa and Windsor.

7. That we try to improve our Youth Magazine.

8. To improve relationship between the locals and Diocesan Executive namely correspondence.

9. Propt submission of annual report and membership fees to the Diocesan Executive.

Farewell Speech

Miss Mary Trakalo then presented a farewell speech, encouraging the new executives, both Diocesan and locals, to continue their valuable work for the Ukrainian Catholic Church.

Mr. Eugene Dziuba, session chairman, thanked Miss Trakalo, commenting on how holding down a presidency was a difficult job, and how well Mary had done it. Miss Olga Bayko presented a bouquet of roses to Mary on behalf of the U.C.Y.

Bouquet Held in Honour of His Excellency Bishop I. Borecky's 15th Anniversary

The Convention Banquet in honour of His Excellency Bishop I. Borecky's 15th Anniversary was held in the Imperial Room of the Royal York Hotel. The U.C.Y. dance which followed was held in the Ontario Room.

Members Attend Mass and Concert

On Sunday, His Excellency, Bishop Borecky and Bishop A. Roberecky celebrated Pontifical High Mass at St. Basil the Great College. After lunch a concert was held in the auditorium.

Wiener Roast Concludes Convention

In the evening a weiner roast was held for the U.C.Y. delegates and guests. Prior to the weiner roast a few of the braver U.C.Y. members (boys of course) decided to make use of the swimming pool.

Applying for his citizenship papers, Gino was doing all right until he came to the question about the Canadian flag. "What is it," asked the judge, "That you always see flying over the court house?" "Peejins!" confidently replied Gino.

TORONTO DIOCESAN REPORT

by Mary Trakalo, Diocesan President

On behalf of the Diocesan Executive of the Ukrainian Catholic Youth of Eastern Canada it is my privilege to present a report on the objectives, activities and problems of the organization since the last convening in October, 1960.

Increase of Locals and Members in Toronto Diocese

First I shall give you a resume of our progress membership wise. As of the recent organization of three locals in Northern Ontario there are currently twenty-one (21) active locals of which only ten (10) are registered with the Diocesan Headquarters. This represents an increment of four (4) registered locals over that of 1960.

The present locals are: Coniston, Grimsby, Hamilton, London, Ottawa, Toronto -Holy Eucharist, Our Lady of Perpetual Help Teen and Senior, St. Basil; Windsor, Burlington, Kitchener Montreal - Assumption Blessed Virgin Mary, Holy Ghost, St. Michael, St. Basil; Rouyn, Sault Ste. Marie, Timmins and Val d'Or.

Membership, unlike locals, has been doubled. In 1959 there were seventy-two (72) registered members, in 1960 there were one hundred fifty-two (152). one hundred seventy-seven (177) in 1961 with nine of twenty-four locals registered and a low one hundred (100) in 1962; but now ten (10) registered locals boast an approximate membership of two hundred ten (210).

The U.C.Y. membership forms approved at the 1960 Convention and distributed annually to all locals have proven themselves efficient by doubling membership in our Diocese;

however, our files reveal a latent potential of at least twelve hundred.

The increase of U.C.Y. locals may be accredited partially to the co-operation of a few Parish Priests, partially to the Diocesan Executive visits, but considerably to a few diligent initiators most prominent of which was Miss Starr Lyncia of Toronto who recently organized three new locals in Northern Ontario. Apparently these locals were active enough to successfully hold a rally in Rouyn, Quebec for which they are to be commended in view of the fact that they were just recently organized.

In accordance with the suggestion at the last convention two endeavors have been made to organize a Niagara Regional - both were unsuccessful. There were two Regional Executives, one in Toronto, one in Montreal - neither are any longer functioning. The former disbanded due to lack of interest, the latter has not been heard from since 1962 despite frequent and persistent correspondence, however, while the Montreal Regional was functioning it was doing very well.

Reasons Local Executives Fail

We have noted that newly elected local executives fail for two chief reasons. First, they lack directives to guide them, secondly, they often lack knowledge of their duties. Remedially the Diocesan Executive compiled a brief containing the U.C.Y. Constitution, an outline of business and membership meetings, a brief of proposed functions and a brochure on parliamentary procedure. To further assist our locals in planning their programs

we have submitted to each local and Spiritual Director fourteen (14) quarterly issues of the "Messenger".

Youth Magazine

Our Youth magazine, to which this Diocese has submitted twenty-six articles, has undergone a substantial improvement under the astute editorship of Mrs. M. Dembicki. There were in 1959 seventy-two (72) subscribers; now there are 192.

Locals Lack In Answering Correspondence

We wish to acknowledge and credit those few locals which to date have co-operated at least with regard to correspondence; however, the far more prevalent experience has been the complete lack of co-operation in returning requested information, particularly the submission of membership fees. We have, during our term of office, forwarded 1,079 letters to which we received 235 replies. Remedial measures to be taken to rectify this passive quiescence has us all but thwarted. We strongly urge those representatives to which this applies to undertake to restore a healthy communication with the Diocesan Executive. Undisputedly this is the most important resolution of this Convention which if carried out, can evidence many of the desired aspirations of this organization.

Leadership Courses Prove To be Beneficial

Complying with the suggestion of the organizational committee in 1960, the location of the U.C.Y. Leadership Courses were changed - they were held at Villa Maria, Sudbury; Myram Beach, Dunnville and St. Basil's College in Weston respectively. In terms of attendance-one hundred nineteen participants from the few responsive parts of our Diocese - these

were very successful. Our records show that these courses have contributed tangibly in the development of new leaders in the parishes which have afforded the time, effort and money to enroll their representatives.

These courses, apart from the assistance of the U.C.W.L. in Toronto are solely financed by an annual Diocesan picnic.

Because not all locals benefited from the leadership courses the Diocesan Executive visited sixteen (16) locals to assist them in areas where assistance was most needed. These visits proved highly valuable with regard to closer ties with the Diocesan Executive.

Religious Functions Attended By Executive

A cursory glance at the religious functions this Executive participated in are: the annual Unity Octave, Lenten retreats, pilgrimages at Ancaster and a Mass for the Holy Father. Socially, we assisted in the blessing of both St. Josaphat's public school and St. Basil's College, the annual tea for Mount Mary Academy, jubilees for bishops and the executive was officially represented at the National Congress in Saskatoon in 1961.

During our term of office the Diocesan Executive held a total of eighty-four meetings. Forty-three of them were held at our headquarters, the remainder we held with the board of directors, U.C.W.L., Toronto Regional Executive and the Ukrainian Catholic Council of Toronto Eparchy.

Rallies Very Successful

Since 1960 this Executive sponsored two rallies. The theme of the first was "Vocations" - acquainting our members with various Ukrainian Catholic Orders and the responsibilities of both married and single life. The

second reviewed the individuals responsibilities as in "Youth at Home, Community and Church." Apart from a satisfactory attendance, the success of these rallies may be accredited to the lecturers, who at the request of this executive, devoted much of their time and energy.

Problems To Be Overcome

The Diocesan Executive has noted a few problems which it would like to share with you. Out of the sixty-three (63) Parishes within our Eparchy a mere twenty-one (21) have their youth organized! This leads to a highly unsatisfactory and uncomplimentary conclusion. Unless Our youth is given an opportunity to learn about our Rite, cultural heritage, and develop its latent leadership qualities within our own parishes, they will either be lost to their Rite or just lost!

Without overtaxing our devoted clergymen we exhort remedial action. We are aware that it isn't enough to merely say something must be done and yet it isn't our place to suggest or give catechism lectures in discussion groups, panel discussions or even a marriage course, which has not been formally held in Toronto since 1954, when enough youth cannot be at times found to attend; but there must be a start even though it be small. The problem therefore, lies on both sides of the fence. We have reason to believe that were there a substantially greater amount of co-operation there would be a tangible improvement.

The U.C.Y. also suffers from the obvious absence of our educated youth not only within the parishes but also in Catholic Action. This may partially be due to the non-existence of Obnova, but that still leaves unsolved the query why it is not function-

ing. If there is currently a general feeling of apathy in the U.C.Y. and seemingly there is, then it must be more permanent than a recurring cyclic recession. Be this true the ultimate existence of our Rite is at stake. Remedial counteractions can no longer be procrastinated without permanently and adversely affecting the U.C.Y.

Sincere Thanks Expressed

We take this opportunity of expressing our sincere thanks to those very few people in the Ukrainian Catholic Women's League and the Knights of Columbus in Toronto who have assisted us. It is our hope that greater interest and co-operation will be engendered in the future, not only on the Diocesan level, but within all individual parishes throughout the Diocese for the advancement of both the youth and the Ukrainian Catholic Church.

Our loss has been someone else's gain. Mrs. K. Harasewycz is no longer with us; but though she is in Germany we shall appreciate and remember always her diligence, voluntary assistance and understanding not only within the Ukrainian Catholic Women's League but also in the Ukrainian Catholic Youth.

I conclude by conveying, on behalf of the entire U.C.Y., our very best wishes to His Excellency, Bishop I Borecky, on his fifteenth anniversary.

The following changes were made on the Diocesan Executive since 1960: Spiritual Director - Father N. Swirsky, OSBM, replaced by Father P Hrabec, OSBM; second Vice-President Mr. Julian Zajac, Montreal, replaced by Mr. Ed. Skiejka, Montreal; Fifth member - Mr. Alex Stelmovich replaced by Mr. Walter Petryshyn.

U.C.Y. Diocesan Executive
 October, 1960 August, 1963
 Father P. Hrabec, OSBM,
 Miss Mary Trakalo
 Mr. Eugene Dziuba
 Mr. Ed Skiejka, Montreal
 Mr. Larry Hrywkiw, Windsor,
 Miss Bertha Demnycka,
 Miss Marie Kochan,
 Miss Olga Bayko,
 Mr. Walter Petryshyn.

FINANCIAL REPORT

Oct. 1960 to July 1963

RECEIPTS

Rallies	129.88
Membership	435.85
Dance	239.03
Debit Memo	1.00
Donations	372.97
Picnics	582.73

Pamphlets	26.75	
Total		\$1,788.31
PAYMENTS		
Convention	30.95	
Youth	537.00	
Pins	93.00	
Catholic Council	130.54	
Furniture	75.00	
Bank Charges	11.75	
Leadership Courses	452.10	
Donations	65.00	
Stationery	179.96	
Total		1,575.30

Bank Balance \$213.01

N.B. During our term in office we paid off \$250.00 Youth debt, \$300.00 for sponsoring a delegate to the National Congress and also acquired a Gestetner duplicating machine as well as a typewriter.

TORONTO DIOCESE TEA A GREAT SUCCESS

On November 17th 1963, the U.C.Y. Diocesan Executive for the Eparchy of Toronto sponsored a tea in an effort to bolster its organizational funds and clear outstanding debts. It was found that in order to visit all the locals in the Toronto Eparchy, more than the twenty-five cents membership due from each U.C.Y. member was inadequate and donations from the clubs few and insufficient. Some way of raising money was necessary and a Tea was a partial solution.

The Tea was well attended by the parents of U.C.Y. members including the members themselves, as well as other women in our Diocese, Mrs. Petriw, the president of the Toronto Diocese Womans League poured tea along with other prominent women from Toronto. Entertainment was provided by the Ukrainian dancers from St. Basil's parish who by the way gave a splendid performance.

Almost everything pertaining to the Tea such as pastry, cakes, coffee and tea was donated by U.C.Y. members interested and concerned women, and a Toronto Ukrainian bakery. As a result hardly any expenses were incurred.

Although a financial success this tea also was successful in the respect that it stimulated renewed interest in the U.C.Y. Parents whose children were not members of the U.C.Y. to the extent that they now want their children to become members.

The Diocesan Executive would like to take this opportunity to thank their parents without whose help and encouragement this tea would not have been the success it was. We would also like to thank the clubs from out of Toronto who attended especially Holy Ghost U.C.Y. from Hamilton.

Toronto Diocesan Executive

OTTAWA

U.C.Y. ELECTIONS

If a U.C.Y. club has a total membership of slightly more than 20, how many of these members should be on the executive?

This was the problem that our club had to face when annual elections were held October 20th. Some members felt that an executive of seven members was too large for a club our size; others thought an executive of seven members was quite acceptable.

The basic issue seemed to be too many chiefs and not enough Indians. After a number of motions in which

all sorts of amalgamations were proposed and voted down, it was decided to drop the position of fifth member and have the secretary assume the duties of press chairman.

Elected were:

President; Steve Kluckowski: Vice-President; Alex Mykytiuk: Secretary; Michael Shykula: Treasurer; Borden Pluhator: Social and Sports Chairman; Bill Ostapyk: Press Chairman (not elected); Michael Shykula.

by Michael Shykula
Press Chairman

MEMBERS VISIT AT MENTAL HOSPITAL

Subway stap-hanger: "Madam, you are standing on my foot".

Woman: "Oh! beg your pardon! I thought it belonged to the man sitting down!"

Never try to change a woman's mind. Let her have the satisfaction of doing it by herself.

They say women are always changing their minds, but you seldom hear of a bridegroom being left waiting at the church.

Bert (passionately) Life to me was a desert until I met you.

Doreen (coldly) Is that why you dance like a camel?

O.L.P.H. U.C.Y. Toronto Ontario

'I don't think I'd like to. . .', 'What if. . .?', 'They might. . .'. These were the first reaction when the members of Our Lady of Perpetual Help decided to visit the Ukrainian patients at Ontario Mental Hospital. After the visit everyone asked, "When will we visit them again?" That first visit made it a monthly effort. The doctors at the Hospital told us that our visits helped these patients as much, if not more, as modern drugs.

O.L.P.H. U.C.Y. would like to remind all U.C.Y. members of this one aspect of the 'Corporal Works of Mercy'. Remember, "Visit the Sick" includes the mentally sick.

News of Saskatoon Diocese

HAFFORD, SASK. — FIRST U.C.Y. CLUB

IN CANADA CELEBRATES SILVER ANNIVERSARY

By Mary Ann Holota, president

At our first meeting the following executive was elected: President, Mary Ann Holota; Vice President, Pat Bohun; Treasurer, Bernard Yakimchuk; Secretary Marilynne Boklaschuk; Membership Convener, Sandra Chuhanjuk; Social Convener, Eunice Krole.

To commemorate the Silver Anniversary of the Hafford U.C.Y., a district convention was held in Hafford on October 5th and 6th. Clubs from Saskatoon, Prince Albert, Blaine Lake, Krydor and North Battleford were in attendance.

Briefly here is the program of the activities carried out within the two days.

Saturday, October 5

7:30 p.m. Registration

9:30 p.m. Dance. Music by the Rock-A-Teens

Sunday, October 6

7:30 - 8:30 a.m. — Confessions

8:30 a.m. — Low mass, communion for U.C.Y. members.

9:30 a.m.—Communion breakfast.

10:00 a.m.—High Mass

12:30 p.m.—Banquet. Guest Speaker Supt. P. Werobetz who was one of the original founders of the Hafford organization.

2:00 p.m.—Convention program, Guest speaker Rev. Fr. Denischuk.

ATTENTION PRESS CHAIRMEN !

Let Us Aim For:

News of Each Diocese in Every Issue

Increased Subscriptions

Press Fund Donations

TOGETHER WE WILL GO FORWARD

LEARNING HOW TO PRAY

Method and Mental Prayer

Many and various are the methods proposed by spiritual writers. Any method, however, is much the same as the road map we use on a journey. There may be three, four, five possible routes to our destination. As a means the road map guides us toward the goal.

All methods of mental prayer are means to lead us toward our ultimate purpose of life, namely, our eternal salvation. No method is an end in itself. A particular concrete method becomes an aid whereby a familiar and loving mental conversation with God helps us to increase in sanctity.

Energy and effort are always necessary in the accomplishment of any worthwhile task. On the other hand all violent strain must be avoided because violence never endures. Through the reasonable use of any one of the recognized methods with which to make mental prayer, a habit is developed. In this way facility or ease is developed so that an individual learns to speak daily with God in an intimate, childlike, simple way.

Amongst the many plans proposed for mental prayer let us give our attention to the system of St. Alphonsus in particular. The great doctor of the Church was eminently practical. We can then expect that his system will be simple, easy to understand, easy to remember. A preparation, a main part, and a conclusion are the framework on which it is built.

The preparation is divided into, that which is remote and that which is immediate. Remote preparation means nothing else than a sincere endeavor to keep ourselves in the presence of God by means of short ejaculatory prayers. These short prayers can be compared to brief spiritual telephone calls from ourself to God.

An illustration from home life will add to the clarification of this point. Consider a mother. Picture her little child whom she loves with her whole heart, lying in a crib. During the day this mother conscientiously gives her time and attention to the work of cleaning, washing, and care of the home. Even though her mind and abilities are fully absorbed in her household dut-

ies, this does not prevent her from loving her child with her whole heart. From time to time she goes to the crib, looks at the child, then goes back to her work. Actually she has paused and focused her attention on the child for a moment. Habitually she loves the child even though actually she applies herself and her physical powers to her work.

The same idea can be applied to ourselves and God. From time to time by means of a little conscious prayer we concentrate on God and renew our love for Him. As we pursue our work during the rest of the day, our heart is habitually united with Him.

The immediate preparation is that which we make as we are about to begin the meditation proper. This consists of acts of adoration, sorrow, petition. These we offer up to God so as to get ourselves suitably attuned, spiritually speaking.

The main part of the period of mental prayer is composed of a period of reading and contemplation, affections, petitions and resolutions.

The reading can be viewed as God speaking to us through some particular book. When it is finished, we ask ourselves 4 questions which apply to the

reading to our individual lives. Here are the questions: What have I read? What lesson does it teach me? How have I acted in the past? What will I do about the future?

The over-all benefit of mental prayer, however, lies not so much in the mere reflection on a subject. Enduring benefit and stimulating power comes from affections aroused, petitions asked, and resolutions formed.

Reflection is the needle that prepares the way for the golden thread of these acts, prayers, and resolutions. Just as the thread is more important than the needle, so, too, the affections, prayers and resolutions are of higher value than mere reflection. As a consequence of this, most of our time should be spent in affections, prayers of petition, and resolutions.

Finally, a proper conclusion must be placed to our period of mental prayer. Three acts constitute this phase: (1) The first is an act of thanksgiving to God for the ideas that He has given us and the good we have gained from them; (2) Secondly, we ask our Lord, our Blessed Lady, our patron saint, and guardian angel to help us keep our resolutions; (3) Thirdly, we renew our resolution in order to impress it on our mind and fix it in our will.

Our resolutions should be cast in the form of a prayer of petition to our Lord and our Lady. During the day this particular and personalized prayer should be repeated from time to time. It will remind us of our resolution. It also becomes the means whereby we beg the assistance of God and our Lady.

Mental prayer enables us to look at God, ponder His thoughts and impress them on our mind. The fires of love are kindled. By means of our definite resolution we are started on the

way of imitation. During the day we apply the principles and ideas of God to the actions of our ordinary daily living.

In this way our whole life becomes an imitation of the life of God. We carry out what St. Paul counsels when he says: "Let this mind be in you that was in Christ Jesus," and "I live, now not I, but Christ liveth in me."

from "Learning how to Pray",

by G. Breitenbeck, C.S.S.R.,
submitted by Saskatoon diocese

MAKE YOUR MARRIAGE A SUCCESS

Many marriages appear to be ending up in unhappiness and even divorce. It is clear to see that these couples were not prepared for the step they took. To ensure a successful marriage it is well to plan ahead. Some of the following topics should serve as an aid in helping you.

COURTSHIP

This period is of vital importance since you will be investigating one's prospective husband or wife. Do not get mixed up in your qualifications when looking for a partner. Good looks, fine clothes and a nice car counts the most to many people. Instead observe his or her's character, intelligence, and spiritual qualities.

Courtship is an affair of the mind, not merely of the heart. Be careful that infatuation does not carry you

away. Keep your head.

HABITS

Try to have some common habits and hobbies or you will irritate and bore each other once the honeymoon is over.

See if your partner has a bad habit of taking drinks beyond their limit — this will prove embarrassing after your marriage.

SEEK ADVICE

If you were to buy an expensive car or a mink coat I am sure you would ask for advice and reassurance of your choice. A choice of your partner is certainly a lot more important and therefore seek counsel before your marriage.

Your parents and confessor will know both of you and will be able to give you good advice.

BEGIN AT HOME

It would be very helpful for you to meet and know each other's family. Watch your partner on how he or she treats their family which will reveal their true character and personality.

See if he fulfills any responsibility around the house and if you think he could manage to be the head of your home.

Has the girl any knowledge of cooking or keeping a home comfortable? It is true that she will get more experience after your marriage but at the same time she should have some knowledge of these arts now as well as a desire to do them.

LENGTH OF COURTSHIP

Around a year is the average period which is sufficient for the courtship. You should seek many opportunities to know each other. After all, you will be spending the rest of your life together.

AGE LIMIT

The maturity of two people contemplating marriage is very necessary. Early steady dating has led to many fore they are mature to grasp their young teen agers getting married responsibilities of marriage. Every smart Catholic boy or girl will not go steady until they are mature enough for marriage.

Since the woman is suppose to mature sooner than a man it is advisable that the man be a few years older. It is also inadvisable for the husband and wife to have too many years in difference. By the time he is 60 years old he will be content to stay at home while his wife at 40 will be much more active.

ATTRACTION

Two young people should be attracted to each other but love has to rise above this mere natural attraction.

For true love there has to be also a suitability one for the other, otherwise nothing remains when the physical attraction dies out.

HEALTH

Both partners should be in good health and it is highly recommended that prior to marriage both of the young people have a thorough medical checkup. The husband and wife have to be in good physical condition if they are to pass health and vitality on to their youngsters.

AFFECTION

Affection, the external manifestation of love, is a necessary quality in a husband and wife if they are to become as God intends one flesh and one spirit.

You should try to find someone with the same temperament otherwise one will be bubbling over with affection while the other partner might be an unresponsive iceberg.

LOYALTY

Absolute frankness and loyalty on both sides is demanded in marriage. Nor should secrets be kept from each other — except secrets of one's own conscience or of one's profession.

SELF CONTROL

Self-control and respect for each other is very necessary. In plain language unmarried men and women cannot deliberately accept or procure sexual pleasure in any way. It makes no difference how common the sin is, or how easily it can be committed, or how briefly you enjoy the forbidden act. Deliberate sexual pleasure has no place in courtship. It is forbidden by the Sixth Commandment under the pain of mortal sin.

INTELLECTUAL EQUALITY

A same amount of intellectual equality and common viewpoints are essential in a happy marriage otherwise

an interchange of ideas between them will be almost out of the question.

MONEY

A honest and frank discussion should take place following your agreement of an engagement.

The wife will handle most of the money for the home and therefore she should know how carefully she must budget.

A wife should get a definite sum over which she may exercise unsupervised control. It need not be large, but it should be regular and constant. With it she can buy herself something without having to wheedle and coax every time she needs cash.

RELIGION AND MIXED MARRIAGES

Religion is the most important factor in a marriage. A common religion leads to real and lasting harmony in the home. There is nothing that can cement two souls more solidly than religion. In a mixed marriage this unity is lacking and leads to further misunderstandings. A good policy to keep is — stick to your own when dating and you will meet your own at the altar.

YOUR WEDDING DAY

When you pronounce your vows at the front of the altar you enter a supernatural partnership that is a copy of the union between Christ and His Church.

The graces received from the sacrament of matrimony will help you in your married life to be happy and give you strength when it is needed.

CHILDREN

Through your love God will probably bless you with children. You shall have a responsibility to love and bring them up in the Catholic atmosphere of your home.

HAPPINESS

In marriage you can receive the truest measure of happiness possible on this earth.

A number of people believe that marriage is a 50-50 proposition but this is not true. You cannot give only half of yourself. It is only when both the husband and wife give all of themselves that they achieve complete happiness. Prayer, sacraments and harmony in your home will not only lead to happiness here but will also ensure your happiness in heaven.

HAVE YOU A PROBLEM ?

Bill likes to drive too fast. What should I do about it?

Tell Bill you would enjoy his company more than a stay in the hospital or the morgue. Have a frank discussion with him when he is not driving a car and I am sure if he has any respect for you he will stop this bad habit. If he continues to drive fast after your discussion I would advise you not to ride in the same car with a boy who is so immature and inconsiderate of your feelings.

My friends say I will only be a

"baby if I do not join them in drinking liquor. Should I drink with them?"

If your friends are under twenty one they have no business drinking either. Any drinking done should be only at home during special occasions with your parents and with their approval. Drinking liquor in cars is definitely of limits unless you wish to end up in an accident. It is too bad your friends could not observe a hospital emergency ward for twenty four hours or an alcoholic under going the "shakes".

САНТА КЛАС ТО НЕ НИКОЛАЙ

Скажіть мені так фор шур, хто є сей Санта Клас? Я питавсі ружних людей, і вони мені ружні кавалки говорять. Єдні кажуть, жи Санта Клас то є наш крайовий Святий Николай. Другі се заперечують і кажуть, жи він є бизнесовий хлоп, такий собі спешіал на крисмисовий сізон.

Наш Святий Николай був цалком диференц. Його свято є на 19 децембра. Його убрання є цалком диференц від Санта Класа. Він має на голові коруну таку, як біскуп. Такий має жезл, таке красне, золоте убрання, як вбирається біскуп, як приїжджає на візитацію. Святий Николай приходить з неба разом з ангелами. Дарунки дітям дає під подушку. На представленню то він каже "Мир дому сему і благословить дітей хрестом."

А тут у Канаді є цалком диференц. Він сі називає Санта Клас. А виглядає цалком, як паяц. Приходить десь аж з Норт пол. Єго тягнуть на сачках олені. Напереді є малий олень, жи сі називає Рудольф і має червону лямпку на носі. І той Санта Клас юш ходить два місяці: від новембра до кін-

ця децембра. То всьо роблять бизнесові компанії. Санта Клас для них є гут сийлсмен. Його пікчуру малюють всюди. Він сидить у кужнім шторі і смієся: "го-го-го-го". Менеджер також смієся, бо бизнес йде.

Я цалком не розумію, жи того Санта Класа пхають на саме Різдво, замість маленького Ісуса. У нас колись ялинку — крисмес трі, приносив ангелик. Дарунки під ялинку одержували діти від Божого Дитяти, Ісуса. А тут той джаб всім виконує Санта Клас. Большевики мають такого "дядя мороза". Ніщ нема християнського, то всьо поганське.

Так, як колись жиди на пустині зробили си золоте телятко і єму сі кланяли — так тут зробили си Санта Класа.

Меді дивно, жи той звичай приймають наші люди. Забувають за Святого Николая і за Різдво Божого Дитяти, а вірять в Санта Класа. Не дайтесі люди баламутити. Тримайтеся свого українського й правдивого християнського звичаю і свої традишен тримайте!

Того Вам жичить зі Святами
Христос сі Раждає!
Геппі Нью Їр!

Сем Шило

SHOULD YOU CHANGE YOUR RITE? . . .

Is it easy to change one's rite?

No. Probably, the applicant would have to present his case before the local bishop of his rite who considers whether the application is justified. If it is, the local bishop then applies to the Apostolic See for the requested transfer of rite. Such transfers are infrequently granted.

* * *

Would the attendance of Ukrainian Catholic children in Latin rite Catholic schools be sufficient reason for a transfer of a rite?

The Ukrainian Catholic rite is a minority rite on this continent. For this reason there are relatively a small number of Ukrainian Catholic schools where Ukrainian children can be educated in the atmosphere and spirit of their own rite. Tens of thousands of Ukrainian Catholic children attend Latin rite Catholic schools and they are urged to do so by their priests, sisters, religious, and parents. If attendance at Latin rite schools jeopardized the existence of the Ukrainian Catholic rite in any way, the Ukrainian Catholic bishops on this continent would act to correct any discrepancy not in harmony with the wishes of the Holy See.

* * *

If a Latin rite Catholic marries a Ukrainian Catholic where does the marriage take place?

Canon 88, par. 3 of the Eastern Code says: Marriage shall be celebrated before the pastor of the bridegroom unless either legal custom provides otherwise or a just reason excuses. Marriages of Catholics of mixed rite, however, are to be celebrated in the rite of the man and before his pastor unless the man, having his domicile or quasidomicile in an Oriental region, consents to have marriage celebrated in the rite of the bride and before her pastor.

THOUGHTS OF MINE O THOUGHTS OF MINE

Thoughts of mine- oh thoughts of mine
By Taras Shevchenko

Thoughts of mine, O thoughts of mine,
You're a worry to me.

Why do you stand out on paper
In sad rows before me? . . .

Why did not the wind remove you
To the steppe as dust?

Why did fate not overlay you
Like a mortal child?

For misfortune brought you to this
world to mock you,

Tears have flowed . . . "Why did they
not drown you,

Wash you to the sea, or lose you in
the field?

If so, people would not ask me of my
pain,

Would not ask me why I curse my
evil fate,

What I seek on earth? . . . "No, there
is naught to do."

There would be no mocking . . .
Oh, my flowers, children,

Why did I so love you, why did I
caress you?

Is there no heart weeping so through-
out the whole, wide world,

As I have wept for you? . . . Perhaps
I should have guessed it . . .

Mayhap somewhere is a maiden
With a heart and coal black eyes,
Who will weep above these songs —
I can wish no more —

Just one tear from those black eyes
Lord of lords will make me.
Thoughts of mine, O thoughts of mine
You're a worry to me.

Young man, don't run after women.
You can stroll along leisurely and get
mixed up with more of them than
you'll know what to do about.

* * *

YOUTH REVIEW

PICTURES:

1961	1962	1963
Edmonton — 11	Winnipeg — 8	Winnipeg — 4
Saskatoon — 3	Saskatoon — 6	Edmonton — 4
Winnipeg — none	Edmonton — 3	Saskatoon — 2
Toronto — none	Toronto — 2	Toronto — none

Editor's Note:

..... It is easily seen why there are not enough pictures in this magazine. It would be very advisable if we could receive at least six pictures from each diocese within one year. This would give around two pictures per issue. Why not get some interesting pictures which could be used for the cover.

ARTICLES: Diocesan and Local News

1961	1962	1963
Edmonton — 31	Edmonton — 18	Edmonton — 17
Saskatoon — 10	Saskatoon — 13	Saskatoon — 15
Toronto — 8	Winnipeg — 11	Winnipeg — 13
Winnipeg — 3	Toronto — 6	Toronto — 8

Editor's Note:

Though the Edmonton Diocese has led the rest of the dioceses in submitting articles we can see that they are submitting less each year. The other three dioceses have had an increase every year which is very good.

All dioceses are being asked to submit news of their diocesan or local club activities which will be at least one page in each issue.

ARTICLES: Spiritual and Cultural, etc.

1961	1962	1963
Edmonton — 38	Saskatoon — 6	Saskatoon — 22
Saskatoon — 6	Toronto — 6	Toronto — 8
Toronto — 2	Edmonton — 2	Edmonton — 4
Winnipeg — none	Winnipeg — none	Winnipeg — 2

Editor's Note:

Though the Edmonton diocese was very well in the lead in 1961 they have not kept the lead. The Saskatoon diocese and also the Toronto diocese have been improving.

QUESTIONNAIRE: (Opinions Across Canada)

Edmonton — 7	Saskatoon — 5	Toronto — 2
	Winnipeg — 1	

Editor's Note:

The response from the Saskatoon diocese was well received. At times clubs have stated that they do not know what to submit to the magazine. This column was to encourage the various clubs to participate but all of the locals did not take advantage of it.

SUBSCRIPTIONS: (Average)

1961	1962	1963
Edmonton — 288	Edmonton — 345	Winnipeg — 381
Toronto — 174	Saskatoon — 238	Saskatoon — 359
Saskatoon — 159	Winnipeg — 224	Edmonton — 353
Winnipeg — 50	Toronto — 155	Toronto — 137

Editor's Note:

Every year has shown an increase in subscriptions and there is more of a closeness now between the dioceses. Keep up the good work!

WHAT WILL THE RECORD SHOW FOR 1964 ?